



## Kesantrian Management: Strategy and Efficiency of *Santri*'s Learning Activities (A Case Study at Pondok Pesantren Babussalam Cimanggis Depok)

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**Abstract:** This study aims to explore and analyze the management of *Santri* (students who study in Islamic boarding schools) in increasing the efficiency of *Santri* learning activities. This study used a qualitative approach with a descriptive method. Data were collected through interviews, observation, and document review. The research subjects were the students and teachers/ustadz who were included in the management of the *Santri* and the Babussalam Islamic Boarding School, Cimanggis, Depok, as the research site. The study found that various obstacles faced by *Santri* to increase the efficiency of *Santri*'s learning activities require good management of *Santri* and strategies so that Islamic boarding schools can achieve the goals. The learning management and strategy of the *Santri* are the success factors in producing superior *Santri* as the Rabbani generation, the successor of the Prophets' treatises.

**Keywords:** santri, islamic boarding school, learning management

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### INTRODUCTION

Educating the nation's life is the ideal of Indonesia, as stated in the 1945 Constitution. This noble goal is the basis for establishing a good education. It is based on these noble ideals as support for establishing educational institutions that will provide opportunities for the nation's children to experience a proper education, both formal and non-formal. Historically, formal education originated from colonizers such as the Netherlands and Japan, such as Elementary, Junior High, and Senior High schools. Meanwhile, non-formal education is education produced by migrants who trade and, on average, come from Islamic countries such as India, Gujarat, or Middle Eastern countries who preach Islam in coastal areas. and until now, this education is known as one of the boarding schools (Aini, 2021). Boarding school can also be a scientific, coaching, and community empowerment institution (Fransiska, 2016; Hasan & Nurhayati, 2012; Hidayat, 2016; Nulhakim, 2012; Sulaiman et al., 2016).

In *Pesantren*, where students are directly under the guidance of *Kyai*, *Ulama*, or *Ustadz*, it becomes interesting to review and find out how students are directed and educated to become a superior generation (Hudaya et al., 2020; Shofwan et al., 2019). Islamic boarding schools generally have a special section called *Santri* department, which manages and regulates various activities



related to student discipline. The role of the Santri department is the same as that of the student department in formal schools. Still, the Santri have more duties and time to supervise and control the students because they are in the *Pesantren* for 24 hours, which means that their activities and activities are always accompanied by students (Hasanudin, 2019).

Character education and student discipline are also the responsibility of the *Santri* department at the Islamic boarding school. Apart from *Kyai* or *Ustadz*, who are mentors and role models for them, rules and discipline are also essential things to pay attention to because undisciplined and irresponsible behavior outside the norms of Islamic teachings will become a hereditary habit in Islamic boarding schools. Each generation will follow the habits instilled by its predecessors (Badawi et al., 2020; Priyanto, 2020). The poor management system and strategy carried out by the *Santri* department will impact the students who later graduate, devote themselves, and spread their knowledge in the community (Amin Widjaja Tunggal, 2002). Suppose students are accustomed to not obeying the rules, being undisciplined, and not upholding adab and morals. In that case, they will indirectly destroy the name and image of Islam, contrary to the goals and objectives of establishing the Islamic boarding school itself. Because of the attachment of etiquette and morals in a person due to self-acustoming, the Prophet Sallallahu alaihi wa sallam once said:

بُوقَةُ الشَّرِّ يَتَّقِي وَمَنْ يُعْطَهُ الْخَيْرَ يَتَحَرَّرْ وَمَنْ ، بِالنَّحْلِ الْجَلْمِ وَإِنَّمَا ، بِالتَّلْعُمِ الْعِلْمُ إِنَّمَا

"Indeed, knowledge is obtained by learning, while hilm (calm and politeness) is obtained by practicing it. Whoever seeks to get good, Allah will give it, and whoever tries to avoid bad will keep him from bad." (HR. At-Tabrani).

The problem in Islamic boarding schools is the weak vision and goals brought by Islamic boarding schools. This causes *Pesantren* to be unable to compete and control the development of the times (Al Asyari, 2022; M. Z. Fadli & Syafii, 2021; Kesuma, 2017; Krisdiyanto et al., 2019)(Fahmi, 2007). Few Islamic boarding schools can consciously formulate educational goals and put them in the stages of work plans or programs. This condition is more due to the tendency of the vision and objectives of the *Pesantren* to be left to an improvisation process chosen by a *Kyai/Ustadz* or his assistants (Yahya, 2015). Order, the *Santri*'s discipline, and the success of *Pesantren* are closely related to the management strategy set and managed by the *Santri*. The rules and regulations of the *Santri* will be an essential factor in forming the character of the *Santri* who are disciplined and obey the rules. The *Santri* are the forerunners of the heirs of the Prophets. The Prophet Sallallahu 'alaihi wa sallam once said:

وَإِنِّي بِحَظِّ أَحَدٍ أَخَذَهُ فَمَنْ الْعِلْمِ وَرَثُوا وَإِنَّمَا ، دِرْهَمًا وَلَا دِينَارًا يُورَثُوا لَمْ الْأَنْبِيَاءُ وَإِنَّ الْأَنْبِيَاءَ وَرَثَةُ الْعُلَمَاءِ

"The scholars are the inheritors of the Prophets. Verily, the Prophets did not inherit dinars or dirhams, but they inherited knowledge. So whoever takes this knowledge, he has taken a large share." (Narrated by Abu Dawud and At-Tirmidhi).

The students have expertise in reading the Qur'an and the Yellow Book. Still, they are also expected to be able to participate in maintaining the integrity of the country, eliminating anxiety in the community with Islamophobia. The excessive anti and fear of Islam is caused by several significant events happening in the world, and Islam is believed to be the mastermind behind it all. Among them are the bombings that have occurred several times in Indonesia, in which the perpetrators do not reflect the behavior of Muslims in their actions, in which Islam places great emphasis on the importance of morality and maintaining harmony (Dhofier, 1982). So, there is great hope for the students to keep and show that Islam is a religion full of grace. This religion protects the rights of everyone around it and explains to the public that Islam is *rahmatan lil aalamiin*. Until now, there are still problems and various obstacles faced by the Pondok Pesantren Babussalam Cimanggis Depok, especially the *Santri* section. *Santri*, who had a poor background before entering the boarding school, sometimes became one of the factors of damage that eventually mushroomed among the students. Bringing new things that previously did not exist in the *Pesantren*, even the students who lived there could not imagine.

This study seeks to answer and review the management of *Santri* and the efficiency of *Santri* activities, as well as to discover the obstacles faced by the *Santri* section of the Babussalam Islamic Boarding School, Cimanggis, Depok.

## METHOD

This study used a qualitative approach, a research procedure that produces descriptive data in speech or writing and observable behavior from the subject. Qualitative research can reveal actual events that occur in the field and also emphasize the nature of the events that occur. According to Muhammad Rijal Fadli (2021), qualitative research aims to produce a deep understanding of human and social problems, not revealing the surface of an event as quantitative research with positivism does. The researcher interprets how the subject gets meaning from the surrounding environment and how that meaning affects their behavior. The study was conducted in a natural setting, not by treating or manipulating the variables involved. The data source in this study is the subject from which the data can be generated. There are two kinds of data sources in this study, namely primary data sources and secondary data sources.

Primary data is data obtained by researchers directly from the object through interviews and observations, while secondary data is data obtained indirectly from the object but through other sources, both oral and written, in the form of documents and notes (Sugiono, 2014). Data sources through interviews are 1 Principal of SMA Pondok Pesantren Babussalam Cimanggis Depok, Head of the Santrian Division of the Babussalam Islamic Boarding School, Cimanggis, Depok, Students who help the student body, and twenty high school students randomly. Observations were conducted by using participative observation in the activities of the students of the Babussalam Islamic Boarding School, Cimanggis, Depok, and also activities of the *Santri* Department of the Babussalam Islamic Boarding School, Cimanggis, Depok. The head of the student body reviewed documents at the Babussalam Islamic Boarding School, Cimanggis, Depok. The location of this research was Pondok Pesantren Babussalam Cimanggis Depok. After various data had been collected, data analysis used descriptive analysis techniques. This means that the researchers redraw the data collected about the management of the *Santri*, the activities of the *Santri*, and the obstacles faced by the part of the *Santri*. The steps for data analysis include data collection, data reduction, data presentation, and conclusion. Concluding is the final stage of data analysis. After going through the reduction and presentation stages, the researcher concludes by testing the validity of the data that has been processed.

## RESULT AND DISCUSSION

### 1. Kesantrian Department's Strategy in Ordering *Santri*'s Learning Activities

The Santrian Department of the Babussalam Islamic Boarding School has a significant role in regulating and controlling the students while they are in the Islamic boarding school environment. Based on the rules set by the Islamic boarding school through the *Santri* section and the *musyrif* of the dormitory, the *Santri* department has a strategy for bringing order to the students and applying the rules and regulations that have been formed. According to the principal's explanation in an interview, the strategy implemented includes:

- a. Disseminate the code of conduct guidelines to students and parents/guardians of students at the beginning of the first *Santri* entering the Islamic boarding school.
- b. Control students' activities and give warnings or punishments for those who violate the rules.
- c. Supervision of the *Santri* division through the Babussalam *Santri* Organization (OSBA).
- d. Good examples from teachers/ustadz for students complying with applicable rules and regulations.
- e. Held an evaluation called *mulahadzah* every night with the *musyrif* of the dormitory.

The discipline of students at the Pondok Pesantren Babussalam Cimanggis Depok is a written order in the form of a guidebook of rules and regulations written on walls and in several places such as mosques, maktabah (libraries) or bathrooms. This is in line with the following data results: 60% of the respondents in this study, including 20 students from high school level, randomly answered that the *Santri* discipline was a written order, and 30% responded with others, then 10% answered no. This means that the written order carried out by the student body is correct.

Besides that, the *Santri* section will also give violation points for each violation committed. The highest point is 100 points. If it reaches 50 violation points, the *Santri* section will call the parents/guardians of the students and will give a First Warning Letter (SP<sub>1</sub>), which will be given SP<sub>2</sub> if it has reached 75 points and SP<sub>3</sub>/Drop Out if it reaches 100 points. In addition to the punishment given, the *Santri* division will reward students who excel and obey the rules.

## **2. Babussalam Islamic Boarding School *Santri*'s Learning Activities**

The Babussalam Islamic Boarding School is an Islamic and Arabic educational institution that requires all students to stay in the boarding school environment for the duration of their education, and students are permitted to return home on Saturdays and Sundays twice a month. While in the boarding school environment, students must follow and comply with the rules and schedules the student body sets.

The *Santri* Department makes a schedule of activities that researchers find following the facilities provided by the Islamic boarding school. Among the facilities provided are: a two-story mosque with a capacity of 800-1000 worshipers, 12 classrooms and 16 dormitory rooms, 60 bathrooms, one canteen, one computer lab with a capacity of 30 people, 1 public kitchen, 1 health room/Islamic boarding school health unit (UKP) by assigning tasks to experts to work in these places. At the same time, the total number of students is approximately 300 people, the number of teachers/ustadz as many as 45 people, and the schedule of eating 3x a day. Meanwhile, on Saturday and Sunday holidays, when the students are at the Babussalam Islamic Boarding School, the *Santri* section provides time for rest, sports, and extracurricular activities such as football, volleyball, computers, home industry, and archery.

## **3. Constraints Faced by the *Santris* Section in Ordering *Santri***

Ordering the students is the main task of the *Santri* department at the Babussalam Islamic Boarding School, where the *Santri* play an active role in guiding and supervising the students while they are in the boarding school environment. So, monitoring and controlling the students cannot be separated from the obstacles that must be faced. According to the principal in an interview, among the challenges faced by the *Santri* department are:

- a. Lack of communication between the boarding school and parents/guardians of students, or parents/guardians of students who still do not understand the concepts and rules that apply in Islamic boarding schools, causing a lack of cooperation in educating and supervising students.
- b. Some teachers or clerics are still indifferent and do not follow the applicable rules. Even teachers are not role models for students in obeying the rules and regulations.

The head of the student body stated the obstacles faced, including:

- a. The return of students every two weeks is a gap for students to bring things forbidden in the boarding school environment, either in the form of words, actions, or forbidden tools such as radio, MP3 musical instruments, knives, cigarettes, playing cards, etc.
- b. Some places are not reached by CCTV or the supervision of the *musyrif* and the student body.
- c. Students who do not feel comfortable living in the boarding school environment will deliberately violate the rules, hoping to get points warning letters and be expelled from the boarding school.

The actions of the *Santri* department in dealing with the obstacles still appearing so far are establishing and continuing to improve poor communication, admonishing and advising teachers/*ustadz* who are less attentive or even violate applicable rules and regulations. Other actions include reminding students of the laws of conduct, with weekly taklim on etiquette and morals and raids on prohibited items in the boarding school environment. Then, the *musyrif* was also tasked with supervising the students in the dormitory or during activities outside the dormitory, so CCTV was not the only way to monitor the students. The *Santri* department also acts as a BK teacher who deals with violations and cooperates with parents to find solutions for students who do not feel at home living in the boarding school environment.

The *Santri* department, the principal, the *musyrif* of the dormitory, and the homeroom teacher, in addition to making rules and running the program and its activities, also evaluate the program that is already running. The principal said in an interview that the evaluation they carried out included process evaluation, namely, evaluation when the program was running to continue to monitor and continue to improve if there were errors or deficiencies, as well as a final evaluation with the aim of whether the program that was already running needed to be continued, improved or it was discontinued. Process evaluation is held periodically every week or every month, while the final assessment is held at the end of the semester or each academic year.

## **Discussion**

### **1. Management and Strategy of the Islamic Boarding School in Babussalam**

*Santri* is a part of the Babussalam Islamic Boarding School, which has an essential role in which the *Santri* become the foundation of the order and schedule of *Santri* activities in the Islamic boarding school environment. It should be admitted that the quality and success of Islamic boarding schools are primarily determined by the *Santri* division, which has superior advantages and a capable strategy to create students who are obedient to the rules so that they become a superior generation. As the successor to the Prophets' messages, the *Santri* division must have targeted management and strategy. Awareness of the *Santri* section that strategy is vital in achieving goals, it has become imperative to form a strategy starting from planning, executing, and achieving the desired goals. This is under the theory that strategy is a tip, method, and mechanism in making policies and implementing a policy so that achievement targets can be achieved optimally based on the strategies used by schools or madrasa institutions in general (Ats-Tsauri & Munastiwi, 2020).

The *Santri* section of the Babussalam Islamic Boarding School has its strategy to achieve this goal, the primary strategy being to provide preventive actions so that unwanted things do not happen. The preventive actions they provide are in the form of a code of conduct manual formed by the administrators of the Islamic boarding school based on their *ijtihad* according to the Qur'an and Sunnah. Then, the code of conduct that has been formed will be distributed to all students who have just entered the boarding school. Islamic boarding schools explain the rules to students and parents/guardians of students so that they understand each other and synergize to obey the rules and regulations that have been set. This is a good action and first step because, with this code book, the *Santri* section understands that their task is not easy. Another strategy implemented by the *Santri* department is to provide full supervision to the students while they are in the boarding school environment by installing CCTV in various places and activity centers and continuing to provide supervision while carrying out activities inside and outside the dormitory. We all know that students will become naughty children and are increasingly difficult to manage if bad friends have influenced them, so full supervision is a crucial strategy so that there is no gap for the development of moral destruction (Baharun & Maryam, 2019; Priyanto, 2020).

The supervision provided by the *Santri* division is still an obligation that sometimes causes mistakes, so some students still violate and do not obey the rules. Thus, the *Santri* section prepares further actions in the form of punishments if the students dare to commit violations,

ranging from reprimands and advice, cognitive punishments such as writing verses of the Qur'an and their interpretations or writing hadith and fiqh, then physical punishment such as running around the field, push-ups, cleaning the dormitory and tidying up sandals, or punishment in the form of points which will later continue warning letters and dropouts. The *Santri* section not only gives punishments or points as a reward. Rewards and prizes are prepared for outstanding students. Rewards are in the form of prizes given to the winners of the competition, having good academic grades and predicates and rewards for exemplary students who continue to maintain their morals, which will be given every semester or at the end of each academic year (Susilo & Wulansari, 2020).

In general, the Babussalam Islamic Boarding School students have carried out their duties to the maximum as a part directly related to students and parents/guardians of students. Especially in terms of the schedule of daily activities while the students are in the boarding school environment, as well as imposing penalties, reparations, and advice for students who still violate. The *Santri* department has also collaborated with all parts of the Islamic boarding school environment to continue monitoring and supervising the students' activities so that it will be easier to detect and know every activity or possible violation. However, the Babussalam Islamic Boarding School must continue to pay attention to and make the role models for teachers/*ustadz* a priority in addition to the rules and regulations that have been put in place because not infrequently we encounter problems that will arise from teachers/*ustadz* who are less attentive or even violate the rules and schedules. Teachers should teach the values of goodness and truth. Having noble character will help the students in achieving learning success. Support for changing oneself to be good from within through cultivating positive values and character will determine students' success. Teachers should always arouse students' enthusiasm for learning and provide good examples of discipline to students. Students who are accustomed to seeing and imitating or following their teachers' kindness will most likely become good people, as the examples given by the teacher (Huda & Hadziq, 2022).

## **2. Activities of the Babussalam Islamic Boarding School *Santri***

*Santri* are students who are required to live in the Islamic boarding school environment for 24 hours, stay, and carry out activities in the Islamic boarding school environment. The Islamic boarding school must provide schedules, facilities, and various things students need. They start from the need for a bed, a place to study, a place of worship (mosque/hall), a bathroom, a place to eat, and a place to play. *Santri* needs activities that are useful and, of course, still fun to run, so the part of the *Santri* in charge of scheduling activities must understand the concept of *Santri*, which is identical to rules and queues but still fun. In Islamic boarding schools, the figure or leader who becomes a role model and is highly respected is a *Kyai*. The figure of *Kyai* or *Ustadz* usually has very high religious knowledge. They have learned a lot in Islamic boarding schools at home and abroad, then conveyed their knowledge to students when they return to serve in a boarding school. As a center for learning the Islamic religion, which includes learning the Qur'an, the Yellow Book, and various sciences based on Islamic teachings, it is often done in the mosque. *Pesantren* can be said to be an educational institution and a place to internalize the teachings of Islam in daily life so that students who study in Islamic boarding schools have good behavior and manners and are helpful in the community. These students are equipped with strong religious knowledge and Islamic values that can be used for the benefit of the general public wherever they are (Susilo & Wulansari, 2020).

Students at an active and productive age must get a busy and valuable schedule of activities so that not much time is wasted in their golden age. Ordinary students have started activities since waking up, starting the day with purification and continuing with qiyamul lail. Praying in congregation five times is an obligation that cannot be abandoned. Halaqah tahfidz Al-Qur'an is the first step to finding provisions to deepen religious knowledge, making queues a routine and good habit to practice patience and get used to respecting others, the time to eat that has been

determined and the portion to eat that is set will make the *Santri* as independent and qanaah human beings in their lives, study in class with writing utensils, yellow books and appearances neatly in uniform (Ariyanto, 2022).

Education is vital for improving the quality of Human Resources (HR), so education must produce a quality generation that can compete in the era of globalization and has a noble character. This aligns with national education goals stated in Law No. 20 of 2003 concerning the National Education System (SISDIKNAS). Chapter 1 Article 1 states that education is a conscious and planned effort to produce a learning atmosphere and learning process so that students actively develop their abilities to have religious and spiritual strength, self-control, personality, intelligence, and noble character, as well as the skills needed by himself, society, nation and state (Asmara et al., 2021).

*Santri* is required to maintain oral etiquette and behavior as the next generation of the Prophet's message. They are not accustomed to dirty words or tones of hatred. The environment of the Islamic boarding school is expected to be an Islamic environment, clean from the world's bustle and delinquency, especially the world which is increasingly accustomed to poor morals and speech, so students are accustomed to respecting teachers, older people, and people with knowledge (Krisdiyanto et al., 2019). *Santri*, who are famous for their sarongs and people who wear clothes as they are, may some people still underestimate the abilities possessed by students. In addition to the afterlife goals they want to achieve, they are also equipped with various skills pursued by Islamic boarding schools. *Santri* is equipped with the ability to operate computers, Arabic and English language skills, home industry expertise to process multiple objects to be used, and other skills that will support their ability to convey *Syar'i* knowledge in the future.

The Babussalam Islamic Boarding School has prepared activities from when the students wake up until they go back to sleep and various agendas that will support their abilities and expertise when they enter the community. So, with a solid schedule and plan, students will get used to using time well. At the beginning of entering the Islamic boarding school, the students are not familiar with the schedule and activities at the Islamic boarding school. But over time, they were not used to praying in congregation at the mosque. This habit would be brought home and even invited other family members to pray in the congregation five times at the mosque. Those who are not used to getting up before dawn will eventually get used to it, not staying up late at night, not speaking dirty words, not lying, and always making *akhlakul karimah* as jewelry for themselves when in society (Emawati & Masyitah, 2022). The facilities provided by the Babussalam Islamic Boarding School have met the needs of students in activities, both activities inside the dormitory mosque and outside the dormitory. So that the efficiency of the activities carried out by the students is maintained, especially the primary needs such as bathrooms, which are needed simultaneously and in a short time. With approximately 300 students, the Babussalam Islamic Boarding School provides 60 bathrooms, one two-story mosque with a capacity of 800-1,000 worshipers, 12 classrooms, 16 dormitory rooms, 45 teachers/*ustadz*, and three meals a day. In this case, the Babussalam Islamic Boarding School also provides a canteen, kitchen, health room, and field, which are sufficient to be used by all students so that it is still considered efficient in terms of activities following the facilities provided. Although there are some shortcomings in sports fields, where students have to take turns and one field is still used for two or even three sports, the futsal field is also used for badminton and basketball.

To achieve goals, educational institutions require good management (Arief & Assya'bani, 2022; Defi, 2020; Mansir, 2020; Rahim, 2016). Islamic Boarding School, as an Islamic educational institution that prints people with religious knowledge and guides students to become human by Islamic character, requires management that will realize the general or specific goals determined by the institution more efficiently and effectively. With a good management process, Islamic boarding schools will develop *diniyyah* (religious) functions, *istimayyah* (social) functions, and *Tarbawiyah*.

(education) to the maximum that can be felt by every manager of Islamic Boarding Schools, students, and the community as well as for religion and the national (Siti Nurmela, A. Bachrun Rifa'i, 2016).

The success of various forms and levels of education is based on many components, among which are influenced by the quality and quantity of components (Kesuma, 2017; Musa et al., 2022; Nurhayati, 2021; Nurhayati & Musa, 2020; Surya Darma, 2010):

- a. Educational programs (including teaching materials, syllabus, curriculum, methods/media, teaching aids, and time allocation).
- b. Facilities and infrastructure (buildings, learning tools, furniture, materials, etc.).
- c. Educators (teachers, instructors, tutors, facilitators, counselors, tutors, and other designations according to their specificity) and educational staff who support them.
- d. Community/stakeholder participation.
- e. Supportive internal and external environment.

### **3. Obstacles Faced by the Santrian Section in Ordering *Santri* at the Babussalam Islamic Boarding School**

The Kesantrian department has obstacles in controlling the students in the Islamic boarding school environment, and of course, must also prepare efforts for the challenges. Therefore, the student body must do its best to achieve its goals. The constraints that the *Santri* department often faces are communication that is not well established, communication between parents and the boarding school, and communication between members of the *Santri* section or between the *Santri* section and the students themselves, as mentioned in a theory that, organizational communication is the most strategic tool in carrying out various organizational activities so that its core tasks and functions can be carried out to achieve goals effectively and efficiently (Sahputra Napitupulu, 2019).

The existence of bad gaps and forbidden items to be brought into the Islamic boarding school environment is a separate obstacle. The holiday period should be used for valuable things and doing assignments. However, sometimes, some students return to the Islamic boarding school environment with forbidden things—bringing inappropriate words for students and students of *syar'i* knowledge, carrying musical instruments and sharp weapons, and bringing game tools that are not good for students to play. If this kind of forbidden thing enters the *Pesantren* environment, it will destroy one by one *Santri* who have obeyed the rules. It will become the root of a mushrooming disease because *Santri* usually invite other friends to do bad things and violate the rules. Friends have a strong influence, as mentioned in the hadith: "A person depends on the religion of his close friend. Therefore you should pay attention to who he makes his close friend." (HR. At-Tirmidhi no. 2378).

The student's comfort in the boarding school environment is also the main factor determining whether the students will obey the rules and regulations. Students who do not feel comfortable living in Islamic boarding schools will deliberately create problems and commit violations to get out of the scope and rules of Islamic boarding schools, coupled with parents who still do not understand the concept of Islamic boarding schools and cannot cooperate optimally with the Islamic boarding schools (Krisdiyanto et al., 2019). Because coordination is the key to the success of a program, good cooperation, and communication must be realized by the parties related to the growth and development of students. The Babussalam Islamic Boarding School has a *Santri* organization under the guidance of the *Santri* division, the Babussalam *Santri* Organization (OSBA), which assists the *Santri* division in bringing order to the students. Sometimes, they have internal problems, such as a lack of communication between the divisions within the organization. The Babussalam *Santri* organization has several divisions, including the worship division, which disciplined the students during worship; the language division, which helped the students apply Arabic; and the security division, which helped discipline the students for various violations and supervised them during their activities.



Students who violate the rules and regulations will receive action from the students as follows: the *Santri* department, in general, has made maximum efforts to deal with the obstacles that occur in controlling the students of the Babussalam Islamic Boarding School, especially in improving communication, supervising students during activities and students who are allowed to go home every two weeks. However, the *Santri* department must pay more attention and consider permission to return home every two weeks because this is a gap for students to bring forbidden things into the *Pesantren* environment. The *Santri* department supervises and checks on students whenever they return home after a holiday. Another thing that needs to be considered is the effort to provide activities according to the interests of students with more choices because it turns out that there are still students who do not feel at home in the *Pesantren* environment because the activities at the *Pesantren* do not meet their interests and talents (Krisdiyanto et al., 2019). From each program that has been established and run, the Babussalam Islamic Boarding School evaluates a benchmark for the program to assess and monitor the progress of each program, whether it should be continued, repaired, or discontinued.

### CONCLUSION

The *Kesantrian* Department of the Pondok Pesantren Babussalam Cimanggis Depok has implemented a fairly good management strategy to control the students' learning activities. The department prepares preventive actions through a code of conduct manual explained to students and parents/guardians since they entered the boarding school environment and provide supervision and control activities through CCTV and musyriks accompanying. By implementing this strategy with various efforts to realize the Rabbani generation as the successor of the Prophets. However, there are still issues preventing the optimal outcomes from being achieved.

Obstacles faced by the *Santri* department of the Babussalam Islamic Boarding School Cimanggis Depok in controlling the students have been handled with maximum efforts, continuous evaluation, and improvement to minimize student violations. However, certain handling efforts require extra care and attention such as having competent Guidance and Counseling Teachers who can help the students solve personal problems from the environment and the family so that students will be more comfortable in the boarding school environment. It will improve their enthusiasm for studying. This study recommends that the *Santri* department maintain the strategies that have been implemented and continue to monitor the progress so that it can be used to make changes or improvements if there are obstacles. The *Santri* department continues to supervise the activities of the students. It provides agendas or activities to develop their talents and motivation so that students will feel more comfortable living in the boarding school environment. Once every two weeks, the *Santri* department and associated parties assess and reevaluate permission to return. This is because it can lead to the spread of diseases and other things that are forbidden in the setting of an Islamic boarding school.

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